

**Soekarno's Thought on Islamic Education**

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*By Syamsul Kurniawan, et al*

Reviewed By

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Sukarno as the founding father of the Republic of Indonesia had the intellect, charisma and verbal abilities to enchant millions of Indonesians when delivering a speech. His ability of a great speech made Indonesians fall in love with the man who was born in Surabaya. Certainly not easy to make millions of people fall in love with the figure of Soekarno if he himself did not have the intelligence, skills and strong charisma. Sukarno's ideas, the history of his life to his personal life are still often described as if his figure displays an aura of attraction for writers and researchers to uncover the background of his life. Many books tell the life of Sukarno, his thought and people around him such as Cindy Adams (1982) entitled Bung Karno the speaker for the people of Indonesia, Soedjiato et al (2001) Bung Karno and Islamic discourse, Badri Yatim (1999) Soekarno; Islam and Nationalism, Maslahul Falah (2003) Islam à la Soekarno, Traces of Indonesian Liberal Islamic Thought and so forth.

Syamsul Kurniawan's work, in this review, actually has different characteristics from most books on Soekarno. This book focuses and explains Soekarno ideas about Islam in Indonesia and the Islamic Education which according to the author are synonymous with development of the ummah and nation together with his vision of reform. For Soekarno realized that without reform, the development of the people and nation which he aspired will only be to no avail. This book also quotes Soekarno fully about his ideas and thoughts on Islamic education that are rarely written in other books on Soekarno.

As written by Syamsul Kurniawan in this book, Soekarno viewed the importance of students learning without fear and distress. They can learn to be happy, full of joy. According Soekarno democratic development of Islamic education should start from the teacher. Teachers must be the role models for their students. Teachers must set good examples in attitude and action. Sukarno also suggested that Muslims can take advantage of a common approach to science in understanding the teachings of Islam. Sukarno said that "not only should we return to the Quran and Hadith but we should return

to them to drive the vehicle of common knowledge". That is why Soekarno criticized the educational model developed a traditional boarding school. According to him, the traditional ways of providing education in schools are the ancient ways and not in keeping with the spirit of times, because it only focuses on the teaching system that tends to separate the religious aspects from aspects of general knowledge.

The purpose of Islamic education according to Soekarno can be understood from the apostolate of Prophet Muhammad. As we know that the apostolate of Prophet Muhammad is divided into two periods, namely the Mecca period and the Medina. In the period when Prophet Muhammad was in Mecca, his main mission is to form men of faith, spirit of monotheism and moral or noble character. With the provision of this solid foundation that is the foundation of faith finally Prophet Muhammad was able to transform the social change of Medina into a civilized city and developed a strong Islamic community.

Islamic education is one of Soekarno's concerns. He argued that it can be used as a means of transformation for Muslims. For Sukarno, Islamic education will sharpen the mind and strengthen the intellect, does not separate between religion and science, does not blindly understand religious teachings and provides access to education for women.

Soekarno's thought on Islamic education is synonymous with the development of the people and nation in synergy with his vision of reform. He repeatedly called on Muslims in Indonesia to get rid of the chain and not overshadowed by the nostalgia for the glory of Islam in the past

Through this book, we learn a lot about the discourse of Islamic education which is currently developing today as the importance of intellectual freedom, integration between religious and general knowledge, and access to education for girls turned out to have been discussed by Sukarno in the 1920s. In fact, Soekarno also wrote extensively about Islam like other Islamic figures in the country such as Natsir, Buya Hamka, etc. In fact we should not hesitate to call that Sukarno was a reformist figure of Islam in Indonesia.